ARAMBE FLAME

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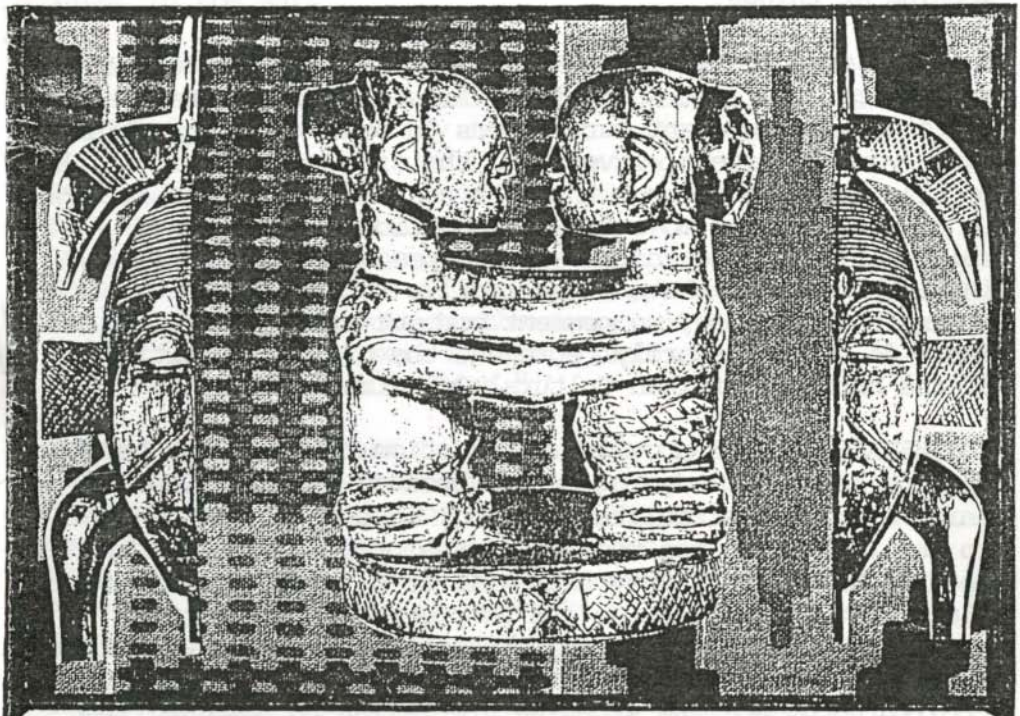

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

On December 7, 1941, Japanese planes attacked Pearl Harbor. One of the several warships that came under assault was the U.S.S. West Virginia. Dorie Miller, an African mess attendant, despite having no training in its use, rushed to an anti-aircraft gun and commenced to firing that bad boy at the planes of the Japanese. He would be awarded the Navy Cross for bravery under fire and be killed in combat later in the war.

Through the magic of the editor's prerogative, we move to the present, where the movie, "Pearl Harbor," is being released and Memorial Day is about to be celebrated. Though many folks in the U.S. will be visiting gravesites to remember deceased relatives, the major focus of politicians, public officials, military brass, and the media will be on those U.S. **military** personnel who lost their lives in battle. Flags will be flying all over the place. Weapons will be fired in salute to the memory of fallen soldiers. And we'll be seeing more military uniforms than usual and hearing bugles playing "Taps."

There will be Africans taking part in these remembrances, these ceremonies, which brings us back to Dorie Miller. This African was on board the West Virginia as a mess attendant because European-supremacist ideology("racism"), at that stage of development in this country, dictated that Africans on Navy ships be **servants** to fighters, **not** fighters themselves. In the Navy, as well as in the U.S. military branches in general, Jim Crow was the rule. Africans were expected to be cookers and servers of food, moppers of floors, etc. When we were allowed to be real soldiers, it was in segregated units. We had no expectations of being able to climb the ordinary ladders of rank. Africans were discriminated against and disrespected in the military as we were in the society at large.

As Pearl Harbor was under attack, neither Dorie Miller nor any other African in the U.S. military had any valid reason for wanting to defend the U.S. It was not **our** country and its government had not earned our loyalty. If anything, the U.S. government was our enemy. But while Miller had

no valid reason for **wanting** to defend the U.S., he **had** to grab that anti-aircraft gun. It was a matter of the law of self-preservation kicking in. And though the Japanese are people of color and, like us, were being victimized by a European-supremacist system, the government of Japan was allied with Hitler's Germany. And Hitler's European-supremacist dream of a world run by some blond-haired, blue-eyed Aryan "super race" represented a greater threat to us than did the anti-African policies and practices of the U.S. government, its subdivisions, the Ku Klux Klan, and other domestic forces of oppression.

Miller may or may not have seen himself as defending "his" country. Whatever his motivations for being in the navy and putting his hands on that anti-aircraft gun, his bravery cannot be denied, just as the bravery of countless other Africans who have fought in the U.S. military's various wars cannot be denied. We don't know how crucial a role Africans' bravery and fighting skills and spirit played in the World War II defeats of nazi Germany, fascist Italy, and imperial Japan. But we know that, had this not been the outcome of the war, there's a good chance we might have been enslaved a second time and or exterminated outright.

In World War II, as in the Civil War, we were in the positior of having to fight on behalf of one enemy of ours against another enemy. Our survival depended on it. But in practically every other war this nation has waged, those of us who fought in the U.S. armed forces were fighting for interests that were not ours and were sometimes in contradiction to our own interests. This was true in the wars against the indigenous people of this land, the so-called "Indians"; against Filipino rebels at the turn of the 20th. century; against the Koreans after World War II; against the people in Vietnam who were fighting for the sovereignty of their nation; etc.

When we remember these fallen brothers, we should not do so because they were heroic but because they were **victims**, victims of a European-supremacist and imperialist system that used these brothers and sacrificed them on an altar constructed of a European drive to be lord of the world. When we remember these Africans, we should see them as remin

ders that we are foolish to put our lives in jeopardy on behalf of those who who value neither our interests nor our lives.

But just because we live in a foreign land and under the rule of those who oppress us, it doesn't mean that, when it comes to armed conflict, we have no heroes. In 1739, Africans near the Stono River in South Carolina stormed a warehouse full of guns and ammunition and marched forward, killing around 30 Europeans before they were surrounded by troops and killed. This was during the period of chattel slavery. These Africans took lives and lost their own for the sake of their liberation from bondage. Patrick Henry's shout of "give me liberty or give me death" represented far less of a cause of freedom.

On August 30, 1800, in Henrico County, Virginia, Gabriel Prosser put together a force of around 900 Africans, planning to capture an armory in Richmond and take the city. But a storm hit, flooding the roads to Richmond. Ultimately, a turncoat among Prosser's group dropped a dime on the leader and his officers, leading to the hanging in the Richmond jail of Gabriel Prosser and at least 30 of his fellow insurrectionists.

Near New Orleans in 1811, around 500 Africans attacked and destroyed five plantations. Eventually, they were surrounded by militia and overcome. 68 of them were executed. Then, of course, there was Nat Turner and those who were killed with him; the Africans who participated in the raid on Harper's Ferry; and there were the many Africans who fought, from 1816 to 1858, alongside the Seminoles against the military forces of the U.S. government.

Throughout our experience in this country, there have been Africans who have taken up arms on behalf of **our** liberation, who have taken up arms allies of ours fighting against an enemy we had in common, and who have refused to take up arms against people of color on behalf of the government of the U.S.

Are these not true African heroes, in the context of our experience here in the U.S.? And shouldn't **we decide** who our heroes are, who the soldiers were whose sacrifices we determine are worthy of our admiration? If **we** don't recog-

nize our own heroes, who will?

This is not simply a matter of readings of names, presentations of medals, visitations at gravesites, etc. These are, to some extent, just ceremonies. But the questions of who initiates these ceremonies, why, on whose behalf, and representing whose interests speak to the issue of who we are as a people, what lessons we have learned from our time here, and what paths we'll take into the future.

On page 11 of our "From Other Sources" segment and under the heading, "Assessment of Political Situation in Democratic Republic of the Congo," mention is made of economic interests certain U.S. and European corporations have in Congo. Considerable evidence has come to light showing that there is a direct connection between U.S. and European corporate interests in mineral-rich parts of Africa and the fomenting of military conflicts in these areas.

We would be foolish not to foresee a scenario in which the U.S. government might determine that it has a shortage of some mineral or other--oil, manganese, bauxite, whatever--and is not getting a sufficient quantity of this from some African country. Let's suppose the African nation in question decides the U.S. is not getting more of the minerals it desires. There would, of course, be behind-the-scene diplomacy and attempts at arm-twisting. But eventually, if the U.S. weren't getting what it wanted, all of a sudden, the "recalcitrant" African nation might wind up on a list of nations supporting terrorist activities and a "crisis" would be manufactured, requiring U.S. intervention, maybe to "protect the stability of the region." We know how this works.

We also know that a significant number of Africans would be among those comprising the military force that would be used to "defend U.S. interests in the area." The question is how many of these men and women will have the good sense to distinguish their/our interests, as Africans, from the interests of the U.S. government and have the moral courage to act on this distinction.

-Editor

FROM OTHER SOURCES

Malcolm X Grassroots Movement in Greenville, S.C. Expanding Community Services

"The Malcolm X Grassroots Movement's...Malcolm X Center for Self-Determination...has been a community owned and volunteer operated space for self-advocacy since 1991. We present to our community a bigger and better bookstore/ gift shop, reading and computer room, performing/visual arts micro theater and gallery, and multi-media action center..."

"To serve more effectively, the Afrikan-American Institute for Policy Studies and Planning, organized more than 10 years ago, has been incorporated. It will continue its historic role of community education and organizing through the Retreats for a Black Agenda, the annual Kwanzaa Legislative Roundtable & Community Speak-out, the Greenville Tech Black Heritage Bowl, public hearings on racial profiling, the death penalty, and law enforcement/official violence and other issues forums.

"As fellows of The Institute, professionals, theoreticians, and activists from different careers and efforts will jointly offer skill building workshops for problem identification and problem solving. With the Institute, the new home of the Malcolm X Center for Self-Determination will serve as a public space for designing, testing, training, and implementation of approaches to popular education, strategic planning, and communication skill[s] for setting our own agenda...Other workshops and exhibits will include creative writing/self-publishing, leaflet/press release/broadside publication, puppet/poster making, video/photography, radio programming/broadcasting, dramatics, music, and dance..."

-from "12th. Annual SC Malcolm X Festival and Center Needs U," page 4, summer NATION TIME(Jamaica, N.Y.)

Sister Passes on Values by Portraying Historical Figures

"Marie Saunders Hope..., 74-year-old teacher turned actor portrays characters such as Harriet Tubman, Sojourner Truth, Mary McCloud Bethune, Barbara Jordan, Maya Angelou and Rosa Parks...

"The Columbus, Ohio storyteller sees history as a weapon to enable understanding. 'Many people have not had the opportunity to learn about black history...' said Hope who has done more than thirty performances this year...'when I portray Harriet Tubman, and I reenact her, I am telling historical facts. The stories are not made up, and are not done for amusement, but it relates to history, and how bad slavery was, and the things that we as Afro-Americans need to know so we can be proud of our heritage'...

"The breakdown in traditional two-parent families during the 1960s and 1970s, combined with the strident individualism and materialism of the 1980s and 1990s, have left the present generation with a sparse knowledge of the past. Now some researchers are starting to realize African Americans lost track of more than a sense of heritage. They lost traditional values...

"Hope said often black audiences find that story of survival hard to deal with. 'I found that so many people do not acknowledge that they came from Africa', she said. 'They say that my grandparents were born here, and I don't know nothing about it. I try in my way to let them know that more than 100,000 slaves came here from Africa, and that we were exploited'...

"Hope taught 35 years in the Columbus schools. She retired at age 59 on disability. She left the classroom 14 years ago, but says she hopes to continue to share knowledge about African Americans and point out the injustices and the legacy of slavery..."

-from "It's Our Story, So Pass It On: Black Values Are Deeply Rooted in Tales from the Past," pages 20-23, April/May ABOUT...TIME(Rochester, N.Y.)

More Material Evidence of Ancient Kingdoms Uncovered in the Sudan

"Archeologists in Sudan have celebrated a number of outstanding ancient discoveries in the 2000-2001 excavation season as they continue to unravel the country's history.

"The latest excavations were conducted from early October through late March...

"The focus was the monumental heritage of Napata and Merowe kingdoms of ancient Sudan, both of them in the far north of the country.

"A temple built by King Akhenaton for the worship of god Amon was unearthed in Kerma, the capital of the Napata Kingdom that spans from 2500 to 1500 before Christ (BC). Kerma is some 130 miles south of the Sudan-Egypt border...

"The discovery was made by a mission of archeologists from Switzerland. Among their findings were the temple, a number of houses in its surroundings, a furnace for copper smelting, an earthen brick workshop, a cemetary, human skeletons, earthen pottery, stamps and axes...

"Another landmark discovery was a building in the monumental area of Musawwarat el Safra, one of the major cities of the Merowite Kingdom of 800 BC-350 AD, located 90 miles north of Khartoum and about 39 miles south of the kingdom's capital in Bajrawiyya. The building was discovered by a mission from the German Archeological Society led by Prof. Stephan Weing."

-from "Ancient Cities Unearthed in Sudan," page 12, April 24 THE FINAL CALL

Libya Promoting Achievement of African Union

"Libyan civil societies and scholars are now touring in groups in various African countries to promote the recently proclaimed African Union. The Union which is set to bring radical changes by transforming the former Organization of African Unity (OAU) was adopted by African heads of state

and government during their extraordinary summit held in northern Libyan city of Sierte.

"Libyan civil and scholar groups are now touring Africa...A Libyan Embassy Information Attache, Youssif Bashir, has told the media here that groups are now traveling Africa to share ideas and strategies on how best the union could be promoted with fellow Africans.

"Being that volunteer groups are not government funded, Libyan scholars and civil societies are talking to journalists, university and high school students and other civil societies working on promoting the union in the region. The volunteers assigned for the East Africa region visited Uganda and Tanzania last week and during their stay they managed to meet all groups and people they were interested in...

"It[African Union] is expected to replace the 38-year-old OAU. A commission to be headed by a chairman would be formed to supersede the OAU Secretariat. However, after coming into force the union would have to go through a one-year transition period during which key issues such as democracy, human rights and economic cooperation would be addressed. During the transition period the union operations would be governed by three constitutions, its own, the OAU's and that of the African Economic Community..."

-from "Libya Intensify Campaigns for African Unity," page 6, summer NATION TIME(Jamaica, N.Y.)

Hearing Chaired by Rep. Cynthia McKinney Attacks Efforts at Destabilization in Africa by U.S. Government, U.N., and Other Forces

"Rep. Cynthia McKinney(D-Ga.) chaired the hearing, 'Covert Action in Africa: A Smoking Gun in Washington, D.C.', and led the voices of castigation that claimed the U.S. government, the UN, private militias and western economic interests possessed complete knowledge of pending civil unrest in Africa and fed the fray between African nations. Their aim was to use war, disease, hunger and poverty as covers while continuing the centuries-old practice of rape and

exploitation of the continent's human and mineral resources, testimonies charged.

"Among those named as collaborators during the daylong hearing were U.N. Secretary-General Kofi Annan, former U.S. President Bill Clinton, former Secretary of State Madeline K. Albright and international diamond merchant Maurice Tempelsman.

"Mr. Tempelsman, whose role in the confluence of public policy and private profit as a middleman for the DeBeers diamond cartel, according to submitted evidence, helped to shape practically every major covert action in Africa since the early 1950s. Declassified memos and cables betwee former U.S. presidents and State Department officials over the last four decades named Mr. Tempelsman with direct input in the destabilization of Congo, Sierra Leone, Angola, Zimbabwe, Namibia, Rwanda and Ghana...

"As late as 1997, Mr. Tempelsman was named in the ongoing cover-up of U.S.-CIA covert support of the former president of Zaire(now the Democratic Republic of the Congo[DRC]), Mobutu Sese Seko...Mr. Tempelsman is named as the agent in charge of selling off the gross excess of the strategic diamond stockpile in the United States that was used to fund the deceased dictator's exploits...

"Diamonds, gold, cobalt, manganese, petroleum, natural gas, timber and possibly uranium, he[Keith Snow, freelance writer and journalist who supplied investigative reports for the panel] said, are just a few of the major spoils being pillaged behind the scenes as war destroys Africa. 'Some of these minerals are almost solely found in the Democratic Republic of the Congo', Mr. Snow said.

"One of those minerals, columbium tantalite, or 'Col-Tan', is a primary example of the role strategic minerals play in sustaining war. This scarce mineral is found almost exclusively in Eastern Congo and used by western nations in everything from aircraft engines to computer chips...

"...American Mineral Fields International(AMF)...,according to Mr. Snow, is a classic case of cronyism. The company secured a $1 billion mining deal for cobalt and copper before Laurent Kabila came into power. According to Mr. Snow,

the deal was secured through a shared interest--namely Pres. Clinton. AMF's chairman at the time of the deal was Mike McMurrough, a native of Mr. Clinton's hometown of Hope, Arkansas. Mr. Snow also alleged that Mr. Clinton has financial interest in AMF. Former Pres. George Bush Sr. was also cited at the hearing for his advisory board membership at Barrick Gold, Ltd., for which he used his connections with the CIA, having once been director of the spy agency..."

-from "Members of Congress Blast U.S. and UN for Roles in Destabilizing Africa," pages 2 and 17, April 24 THE FINAL CALL

Chemical Pollution Threatening South African Urban Areas

"South Durban is a heavily industrialized and polluted area. But it is also home to densely populated African, coloured and Indian communities originating from the large-scale, forcible relocation of black people which took place in South Africa in the 1950s...

"For the African people, South Durban is home to one of the biggest black Apartheid townships, called 'Umlazi'. This township was developed to keep African people out of the city center, and is today a city in its own right with more than 500,000 people. It is also home to at least five toxic waste dumps. In amongst these black residential areas the South Durban Industrial Estate was developed...

"Sulphur dioxide pollution levels of the two oil refineries in South Durban have been proved to be ten times higher than similar oil refineries in the USA and Europe. More alarmingly, the many other hundreds of known chemical pollutants emitted by these oil refineries are neither monitored nor recorded. This, however, is just the tip of the iceberg. All these industries produce waste, and the authoritiees have allowed the toxic waste produced by these industries to be dumped adjacent to residential houses in the neighborhoods of South Durban...

"...Communities for a Better Environment, a California-based environmental support organization, together with Ground Work, a South Africa-based environmental and human rights NGO(Non-Government Organization, attached to the United

Nations) visited the South Durban community and took air samples alongside the local Engen Refinery(formerly Mobil).. The benzene concentration is the highest concentration ever detected in a bucket air sample around a petroleum refinery. Benzene is a known human cancer-causing agent and causes leukemia..."

-from "Relocation in a New South Africa," pages 3, 29, and 30; winter SOUTH AFRICAN BEACON(Oakland, CA.)

Assessment of Political Situation in Democratic Republic of the Congo

"A stalemate in the east of the country persists into 2001. Negotiations and the Lusaka Peace Accord, which recognized the legitimacy of the Government of National Salvation, has not been honored. Defectors from the Kabila government, former supporters of Mobuto, and military personnel from Uganda and Rwanda who had been part of the Kabila government formed the nucleus of occupation in Eastern Congo. These anti-Kabila forces have committed genocide against the local population in Eastern Congo. They have fomented ethnic strife by arming and financing local conflicts. They have engaged in the plunder of the Congo's tremendous mineral wealth with the assistance and support of the U.S. government and various multinational corporations.

"Most notable of the corporate allies of Uganda and Rwanda are Australian owned Russet Resources, the Canadian Banro American Resources, and American Barrack Gold Corporation, invested in by George Bush, Sr. Even as they fought against Kabila's D.R.C. Government, Uganda and Rwanda fought two pitched battles over which portions of the Congo they would control. One of the rationales that Uganda in particular uses in defense of its violation of Congolese sovereignty is the assertion that they are 're-establishing pre-colonial boundaries'...

"Despite the war, the Kabila government has made major efforts to address the need for stability...The first priority of the Government of National Salvation has been to protect the sovereignty of the D.R.C. The Lusaka Peace Accords call for the withdrawal of **all** foreign armies from

the D.R.C. There is overwhelming support for this stance amongst the Congolese masses...

[Editor's note: As we know, Laurent Kabila was assassinated and his son, Joseph, was appointed to succeed his father. The following passage raises questions about the timing and possible third hand behind this assassination.]

"By early 2001 defections from the rebel forces allied with Rwanda, Uganda, and Burundi were increasing. In December of 2000, Kabila met with all of the internal opposition to the Government of National Salvation, and emerged with unanimous support for his leadership...

"...Laurent Kabila had just negotiated an agreement with Libya for the deployment of Libyan troops for peacekeeping operations in Congo. President Kabila was preparing for a summit in Libya on January 16, 2001, when a youthful member of his security reportedly assassinated him...

"On the 6th of January 2001, the Republican senator from Georgia, Bob Barr, suggested that a ban on U.S. assassinations of foreign leaders be lifted. This ban dates back to the early 70s and the Ford administration in the wake of the expose of C.I.A. involvement in the assassination of Patrice Lumumba. Senator Barr's comments came 10 days before Kabila's assassination...The Bush administration has refused to sign on to this 'ban', thus allowing the 'ban on assassinations' to expire..."

-from "Tribute to and Profile of Laurent Kabila and the Government of National Salvation: Democratic Republic of the Congo," page 10, spring THE BLACK PANTHER(Compton, CA.)

Philly Report on Police Reveals Foul Goings On

"...The report, by the Director of the Mayor's Integrity and Accountability Office, Ellen Ciesler,...looked at police disciplinary database files between 1975 and 1999, and reviewed 400 Police Board of Inquiry(the internal PPD board) cases from 1999 and 2000. Case after case documents cops beating people, stealing money and drugs, selling stolen

goods, associating with 'known criminals', getting arrested, fired, then getting reinstated...

"The author of the report had full access to police files. She complained of the fragmentary state of the information that was available and also outlined a number of incidents that should have been in the police database that weren't...

"What follows are some examples from the report issued[March 27] by the Integrity and Accountability Office:

-An officer was found guilty and forfeited two vacation days for striking a male suspect with a baton two times while the suspect was on the ground...

-An off-duty officer assaulted a civilian, fracturing the civilian's nose and left orbital bone, as a result of a traffic dispute. The cop was dismissed, then reinstated and received $70,000 in back wages...

-An arbitrator reinstated an officer who, on several occasions, did not report the recovery of stolen cars and subsequently resold them.

-An officer was dismissed for stealing money during a narcotics arrest, then reinstated by an arbitrator who concluded that 'The fact the [officer] presents a somewha bizarre story in explanation of his conduct, or indeed, lied about the events which were the basis for the disciplinary action, does not, in and of itself, demonstrate that the grievant actually engaged in the misconduct charged'...

-An officer's yearly 1999 evaluation indicated that the officer had 'carried out all assignments and performed [his] duties in a satisfactory manner'. This officer was eventually dismissed for associating with drug dealers and convicted felons, providing drug dealers with information regarding police narcotics investigations, and numerous other offenses..."

-from "Tales of Philly Police: Covering Up the Captain's Piss" and "The Day-to-day Corruption of the Philadelphia Police," pages 13 and 14, May 27 REVOLUTIONARY WORKER (Chicago, IL.)

COMMUNITY NEWS

At the May 19th. meeting of the Harambee Afrikan Cultural Organization, we held our annual elections. Reelected to the office of Alaga(Chairman) was Mondo. Ajani(Johnny Ray) was elected to theoffice of Eso/Alakoso Asha(Sgt.-at-Arms/ Chairman of the Cultural Affairs Committee). After the election, Mondo and Ajani asked for names of members interested in filling the other positions on the organization's Central Committee. Between that meeting and the meeting of June 5th., Mondo and Ajani spoke to a number of brothers about the Central Committee posts and submitted their appointments to the membership on June 5th. After asking questions of the candidates, the membership approved them unanimously. Joining Brothers Mondo and Ajani on the new Central Committee are: Bro. D(Charles Douglas) as Eleto (Administrative Chairman), Bro. A(Terrence Alexander) as Akapo(Treasurer), Jabari as Olotu Eko(Education Chairman), JaRon Dean as Akowe(Secretary), Amikhet En Maati as Akewi (Librarian).

We wish to express our appreciation to the members of the outgoing Central Committee for the work they put in during their term of office. These members are: Mondo, Shaheed Khaleel Biko Hamza, Damani Ifoma, Baruti Okono, Rodney Freeman, Charles Douglas, and Terrence Alexander. We express the hope that the incoming Central Committee will serve the organization well, provide the kind of leadership by which our reputation will not only be maintained but improved upon, and do all that by which we will be made proud and our ancestors will be honored.

The job of transformation from "black" malehood to African manhood is not an easy one by any means. Our efforts in this regard will rely, not only on the work and ideas of the organization's Central Committee and the members of the body as a whole, but on the work and ideas of African people on the outside who will participate in our programs.

-Editor

BACK IN TIME

In 1849, Harriet[Tubman] heard that she and her brothers were about to be sold South. Harriet saw the life-threatening reality and freed herself to deal with it. She had already lost two sisters and their children, who had been sold South and who would never be found again. If she were to be taken on the chain gangs deeper into the South, into malarial rice plantations or harsh plantation lands being cleared in territory strange to her, her chances of escaping were much less.

Harriet was out of there. Time to jet! She joined the Underground Railroad and escapted. Harriet left behind her husband, who was a "free Negro" and who refused to go... John Tubman wasn't willing to risk his privileged status just because his wife was in mortal danger. Hey, he wouldn't go North, and you know he wasn't going further South. You can always get another wife. And he did. Ironically, he should have been more principled, because right after the Civil War he was shot in the back and killed by a white man he had argued with.

Her two brothers tried to escape after hearing the rumors, taking Harriet with them. But that night, without supplies and not knowing where to hide, they decided that the danger of being captured was too great. Forcing Harriet to come along, they gave up and returned "home."

Gathering food and deliberately not telling any of the men-her husband, father, or brothers--Harriet set out again to escape. "Freedom is the recognition of necessity." She later said that her own thinking had broken through politically in an Amazon way in those few days. She had said to herself:

> *There's two things I've got a right to and these are Death or Liberty. One or the other I mean to have. No one will take me back alive; I shall fight for my liberty, and when the time has come for us to go, the Lord will let them kill me.*

Source: JAILBREAK OUT OF HISTORY: The Re-biography of Harriet Tubman by Butch Lee

ANNOUNCEMENTS

The Nebraska Storytelling Festival will be held June 21-24 at the College of St. Mary campus, 1902 So. 72nd. St. in Omaha. Two of the Africans who will be telling stories are Gladys Coggswell and Shanta.

"Gladys Coggswell is one of two who will be heading our Storytelling Camp. She has taught workshops and appeared at conferences and festivals all over the Midwest and at the National Storytelling Festival. She is the coordinator of the annual Storytelling, Fiddle, Food and Funfest in Frankford, Mo., the Oral and Moral Storytelling Conference and Festival, and the By Word of Mouth Storytelling Retreat. She hosted, produced, and directed Storytime, a weekly KPCP-AM radio program of stories and songs until she went on the road."

"Shanta's stories are about empowerment, peace, healing and self-discovery. She involves her audience in the story-telling experience through music, rhythm and vocal responses. Shanta has been telling professionally for 21 years. She was a regional teller at the National Storytelling Conference in Indianapolis in 1998 and has told at the Toledo Museum of Art, Chicago's Field Museum, Ohio State University, the National Women's Music Festival, the National Festival of Black Storytelling, and all across the U.S."

Contact (402) 551-4532 for additional information on the storytelling festival.

If you're interested in finding out more about the work of the Malcolm X Grassroots Movement's Malcolm X Center for Self-Determination, the telephone number is (864) 239-0470.

The Harambee Afrikan Cultural Organization annual awards program will be held on the 28th. of July from 5-8 p.m. Write to the Harambee Afrikan Cultural Org at P.O. Box 2500; Lincoln, NE.; 68542-2500. Or call 479-3379.

In our March edition of the FLAME, Biko reviewed the c.d. by Straight Out Scribes, "Mind Quakes." It is available from Mindseed Records in Oakland, CA. The company can be reached at (510) 533-1575.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Mondo

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Ajani(Johnny Ray)

Olotu Eko(Education Chairman) - Jabari

Eleto(Administrative Chairman) - Charles Douglas

Akapo(Treasurer) - Terrence Alexander

Akowe(Secretary) - Brother Dean

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